Let us now contemplate the soul of the agent whose will is acting in unison with the moral law. Taking will in the enlarged sense in which we have been contemplating it, it must, from its very nature and position, exercise a powerful influence upon the intellect and the affections. As seated at the springs of mental action, it can lay restraint upon the rising evil. In a well-regulated mind, that is, a mind thoroughly guided by the moral faculty, the very intellect becomes virtuous, in a sense, in all its exercises, because ever restrained on the one hand, and quickened on the other, by a holy will. In such a mind, too, the sensibility raised by mental apprehension or conception will, like the mental apprehension and conception which raises it, be thoroughly sanctified, and become the first reward which virtue reaps. We have taken pains to show that the will is not the same with the intellect on the one hand, or the emotions on the other; but there are many mental affections in which their streams mingle and flow on together. There is high moral good in the resolute application of the intellectual powers to great and good pursuits, and assuredly deep moral evil in the wasting of high gifts of which so many men of genius have been guilty. The element of will with its attached responsibility enters into all feelings which rise beyond fleeting emotions, and become settled affections, whether benign or malign.

In love, using the term in its highest sense, the main element is the will. The will declares that this object, this person, is good, is to be preferred and chosen, and wishes well to that object or person ; and these we regard as the important constituents of true affection. Take, as an example, love to God. Here, the will, in the first instance, fixes on the Divine excellence, and would choose it; and here, too, the will leads us to desire God's glory, and the furtherance of his will. Or take love to man—disinterested love to man. Here,

too, the will leads us to fix on living being in general, and such a being as man in particular, as an object to be chosen by us, and to wish well to him, and endeavour to promote his happiness. It is not a mere excitement of rrdnd, or a doting attachment to some of the race, (an attachment to all is impossible,) but a benevolence, a desire that they may be blessed, holy, with a determination to supply them, so far as may be in our power, with all that tends to this end. The affection which goes not this length deserves